THE

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CHRISTIAN UNION.

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FREE-WILL OFFERINGS TO THE LORD.

Among the numerous offerings made under the dispensation of Moses, some were obligatory at stated times and seasons, others were obligatory on the occurrence of certain special occasions, and others were obligatory in fulfillment of vows uttered in times of danger, or in supplication for desired mercies. But besides these there were still others, which were the *voluntary* gifts of the worshipers, presented at their own discretion, and under no constraint whatever but the impulse of religious gratitude and zeal. Though not much is said upon the subject, it is evident that this class of offerings was very numerous, especially in time of a revived interest in religion. Thus, in the great revival in the time of Hezekiah, "the congregation brought in sacrifices and thank-offerings; and, *as many as were of a free heart*, burnt-offerings." So numerous were these donatives at that time, that a special officer was appointed "over the free-will offerings of God, to distribute the oblations of the Lord." So, too, in the great restoration of the temple-worship, at the close of the Babylonian captivity, as described by Ezra, there were many "who willingly offered a free-will offering unto the Lord." And as it was when Moses reared the tabernacle of witness, and when David prepared for the building of God's house, and when Solomon completed the erection of that famed temple; so now, at its re-construction, much silver and gold were consecrated as "the free-will offering of the people and of the priests, offering willingly for the house of their God which was in Jerusalem," and "to the Lord God of their fathers."

The only principle which controlled the frequency and value of this class of gifts, was the religious sentiment of the offerer. His zeal, his gratitude, his love, his cheerful acknowledgment of God's claim upon his services, were the impelling motives of these sacrifices, whose worth lay especially in the *spontaneous* feeling from which they sprang.

Is there anything peculiarly Jewish in this? anything unsuitable to the more luminous and spiritual character of the gospel dispensation? When Mary, of her own accord, broke the *alabastrum* for our dear Lord's inunction, does not the heart of every loving Christian approve the act? Who of us would not, unsolicited and unprompted, have freely contributed to anoint him, according to the custom then, for his burial?

That Christians are under the "voluntary principle" in regard to the religious and charitable uses of their prop-

erty, even when there was a practical community of goods among the disciples, is plain from what Peter said to Ananias, when he deceitfully kept back part of the price of his land, though pretending to bestow the whole: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" The Apostle stimulates the liberality of the Corinthians by the example of certain poorer brethren in Macedonia, who "*were willing of themselves;* praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

Surely it is an evangelical sentiment, that they who have freely received, (and what hast thou that thou hast not received?) should as freely give. It matters not so much as to the frequency or the costliness of the gift, if the warm and loving heart be in it. "God loveth a cheerful giver."

If there be such a creature in our time, as a true Christian who has never made a free-will offering to the Lord, he must be a moral monster, and a sad curiosity to the angels—something like the specimens of morbid anatomy preserved in bottles of spirit in a medical museum.

In making such offerings, it is very necessary that they be made with *humility*, as well as readiness of mind. When holy David and his subjects had contributed so munificently for the rearing of the temple on the earthly Zion, he says, "As for me, in the uprightness of my heart, I have willingly offered all these things: and now I have seen with joy thy people, which are present here, to offer willingly unto thee." And yet, struck with the sense of his and their unworthiness, he exclaims, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." In all such thankful restitutions to God, we need to feel that we are "unprofitable servants." We would neither have the means nor the disposition to give, but for the goodness and the grace of God, to whom alone be the praise.

Free-will offerings should be suitable to the relations subsisting between the giver and his Lord and Redeemer. They should be suitable in quality, in quantity, and in constancy. In its *kind*, it should be of the best we have. "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." This scripture could not have been well studied by the members of that church of which mention has of late been made in the newsprints, where a contribution was made almost wholly in depreciated coins! In its *amount*, it ought to conform to the circumstances or pecuniary ability of the donor, and still more to the state of his affections toward Christ and his cause. In this behalf nothing is absolutely required except honest sincerity. As to the *constancy* of our free-will offerings, they need not be more constant than the stream of God's bounties and mercies toward us. When God ceases to give, it may be time for us to stop. But if we would not have him cease his gracious and unmerited bestowments upon us, we had better take him at his own word, which cannot be broken, "Give, and it shall be given unto you." The more God confers upon us, the more fully should our returns respond to his goodness. "Honor the Lord with thy substance, and with the *first fruits of all thine increase.*" Let him who has nothing left to lay on God's altar but his fervent prayers for the

upbuilding of the spiritual temple for the heavenly Zion, pour them forth with the utmost freedom. They shall be accepted; and they shall accomplish no mean part of that great and glorious work. Let him say, "Accept, I beseech thee, the free-will offerings of my mouth, O Lord!"

If we have anything to bestow on Christ, it will speedily and surely reach him by being bestowed upon his members. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Jesus loves his poor; and blessed are their benefactors, who get their prayers. Jesus loves his church, which he hath purchased with his blood and espoused to himself for ever; and blessed are all they who love and favor the Bride of the Lamb! Jesus loves his heavenly kingdom of grace and salvation, for which he liveth and reigneth evermore; and infinite blessings are theirs who sincerely labor to extend that kingdom, and to multiply its subjects, by their free-will offerings to its Lord. They shall shine as the brightness of the firmament, and as the stars, for ever and ever.

Let us close with one practical suggestion. Among the many avenues by which the free gifts of God's people may find their way to the treasury of the house of the Lord, is the Society from whose office these pages proceed, —a Society whose work is inferior to none other in the importance, the necessity, or the beneficial fruits of its labors in turning sinners from darkness to light, and from the power of Satan to God. Let the reader who feels the generous ardor of Christian love, remit to it his free-will offering; that it may go on with greater efficiency and success to recover "the lost sheep of the house of Israel," the wanderers from Christ's fold, who have strayed into the desolate wilderness of antichristian error and delusion, who are ready to perish by the cruelty of ravening wolves and the "roaring lion."

ANOTHER PAPAL ALLOCUTION.

In the so-called "Consistory," which is made up of the high officials of the Roman See, the Supreme Pontiff, on the 15th of last December, in the city of Rome, delivered himself of the following lamentations, and authoritative declaration, in regard to the people and the governments named.

Things in Switzerland, and in some parts of Italy, seem from it not to be exactly according to the liking of the would-be ruler of the world; but affairs on the Western continent just now give him the greater uneasiness, and the larger part of his "Allocution" is occupied with them.

He finds much in South American countries, which were formerly under the dominion of Spain, that looks toward the curbing of the Romish hierarchy, and release of the people and the civil governments from the tyranny and abuses they have long endured at the hands of the Papal bishops and hirelings; and he fulminates his wrath in the declaration, that he "condemns and detests" those things. No doubt he does. But he is comforted with the

hope that the bishops and subordinate priests may yet overcome the civil governments against which they have hitherto so strenuously fought in secret and in open warfare. He is greatly consoled by what they have already done in the way of resisting the civil governments there.

But Mexico just now seems to the Pontiff not so hopeful. President Commonfort is rather an untractable son. His soldiers and officers are too strong for the Archbishop of Mexico or his coadjutor at Puebla, and all the forces which the priesthood can bring against them. The civil government, long overridden and neutralized by priestly power and management, is now about to relieve itself, and to restore to the people their property and their rights: hence these official tears, and this official absolving of the people from the obligations of the decrees and acts of the government. The Supreme Pontiff says:—

"Therefore that all the faithful of that country (Mexico) may know, as also all the Catholic world, that we condemn, as far as in us lies, all that the Government of the Mexican Republic has done to the prejudice of the Catholic religion, its ministers, its pastors, its laws, its rights, and its property, we raise our voice: * * * *And we condemn, disallow, and declare absolutely null and of no effect, all the decrees above mentioned, and all the acts which the civil power in Mexico has done*, in contempt of the ecclesiastical authority and of the Apostolic See," etc.

We give this document a place in our columns, that such as have been or are now favorable to the introduction of Romanism into our country may see, in ruined Mexico, and in the efforts of the Romish priests to keep her in her debased condition, what prospects are before us and our children, if their wishes and efforts should prevail, and the Papacy be installed here in the plenitude of its ambition and its power. We also desire by it to lay before our readers palpable and convincing proof that Rome has NOT laid aside her old practice of interfering with the affairs of civil governments, notwithstanding all the contrary affirmations her friends have lately made. She is, in all that respects the oppression and affliction of mankind and the aggrandizement of herself, precisely what she ever has been, and what she eminently showed herself, before the Reformation, to be in Central and Southern Europe. She claims not to change her spirit or her purpose. And in view of these facts, is it not the duty of every American citizen to look to it, and know what is the aim of the nearly *two thousand* Romish priests that are now traversing our country,—many of them, most of them indeed, not citizens,—and engaged in establishing institutions unknown to our laws, or at variance with them, and occasionally exciting popular commotions, to the prejudice of that fraternal feeling by which all parties and all sections of the country should be distinguished. Will they ever interfere with the affairs of our government? Does Rome never do such a thing? O no, never! if we may believe the multitude of political and other aspirants who of late have sought to advocate and advance among us this anti-American and unscriptural system. But it, and their advocates and their motives, will soon be understood, and Romanism as a system will be eschewed and abhorred by all who love their country, and the religion which the Bible reveals.

But we submit the document, and ask that it may be carefully read, and its spirit and pretensions deliberately pondered. Here it is. The italics are our own, inserted for the sake of marking certain things in it.

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ALLOCUTION OF OUR HOLY FATHER POPE PIUS IX.

In the Consistory of December 15, 1856.

VENERABLE BRETHREN:—

Never did We think, Venerable Brethren, that, to the great grief of Our heart, We should be compelled to lament and deplore the affliction, and even prostration, of the interests of the Catholic Church in the Republic of Mexico. For that Republic, after having expressed, as far back as the year eighteen hundred and fifty-three, its desire to make a convention with this Apostolic See, earnestly pressed the same in the following year through its Minister, Our beloved son, Emmanuel Larrainzar, resident in this city, and furnished with due powers. And We, being most anxious to consult the spiritual good of those Faithful, *and to set at rest the affairs of that Republic, most gladly yielded to such a petition, and determined that due negotiations should be entered into with the said Mexican Minister.* And these negotiations were actually commenced, but could not be completed or brought to the desired conclusion, on account of explanations, which the above-named Minister Plenipotentiary resident at Rome, requested from his government, being delayed; and he himself was afterwards recalled to Mexico in consequence of the well-known revolution and change of government to which the Mexican Republic was unhappily subjected.

And the new government was no sooner instituted than it immediately declared a most bitter war against the Church, its sacred things, its rights, and its ministers. For, after having deprived the clergy of their privileges and rights in the popular elections, it published a law on the twenty-third of November, last year, (1855,) by which it abolished the Ecclesiastical Courts [*ecclesiasticum forum de medio sustulit*] which had always flourished through the whole Republic of Mexico; and although *Our Venerable Brother Lazarus, Archbishop of Mexico, did not fail to protest against this law, both in his own name and that of all the Bishops and Clergy of the Republic*, yet this remonstrance was without effect, *and the government did not scruple to declare that it would never subject its acts to the authority of this Apostolic See.* Moreover, the said government being exceedingly offended at the indignation which the faithful people of Puebla had shown at the said law, published two decrees, by one of which it subjected and adjudged all the property of the church of Puebla los Angeles to the power and discretion of the civil authority, and by the other laid down the rule by which that property was to be administered. And when Our Venerable Brother Pelagius, Bishop of Puebla, in the noble discharge of his duty, raised his episcopal voice against decrees alike so unjust and so sacrilegious, the said government did not fear to vex, molest, and persecute the said Bishop; to arrest him by a band of soldiers, and drive him into exile. Neither did the expostulations of Our Venerable Brother Aloysius, Archbishop of Damascus, Our Apostolic Delegate there, and of our Venerable Brethren, Peter, Bishop of Guadalaxara, and Peter, Bishop of St. Lewis, of Potosi, *who perseveringly and zealously labored* with the said Government, avail anything in procuring the repeal of those decrees. For the Mexican Government, in total contempt of these most just remonstrances also, went still farther, and wishing, with a boldness altogether rash and sacrilegious, to appropriate all the property possessed by the Church in the whole of that Republic, passed, on the 25th of June, of the present year, and published on the twenty-eighth day of the same month, another decree by which it had the daring altogether to despoil the Church of all its goods and property in the said Republic. Against so unjust a decree, Our Venerable Brethren, Lazarus, Archbishop of Mexico, Clement, Bishop of Mechoacan, and Peter, Bishop of Guadalaxara, *did not fail to raise their voices; and opposing their expostulations to the said decree, they defended the cause of the Church.* The Mexican Government, however, not only despised and rejected the remonstrances of these Venerable Prelates, but even decreed the penalty of exile against the Bishop of Guadalaxara, and the immediate and strict execution of the law that had been published. And for the more easy and speedy accom-

plishment of this sacrilegious spoliation of the property of the Church, the Government went so far as to authorize the ecclesiastical bodies to divide the landed property without even observing the legal forms fixed by the Government itself, on payment only of the fines fixed by the Government on the transfer which it had wrongly arrogated to itself. And what is still more to be deplored, Venerable Brethren, is that there have been found some Religious, so unfaithful to their vocation, to their duty, and to their rule, and violating regular discipline, who have not hesitated to give grave cause for scandal to the faithful, and affliction to all good people, by shamelessly opposing and resisting the apostolic visit, by us over the regular clergy authorized—confided to our Venerable Brother the Bishop of Mechohacan, favoring the criminal projects of the enemies of the Church, showing themselves partisans of the law of which we have before spoken, and even selling the property of their own community in contempt of all the rules and severe penalties declared in the holy Canons. It is with equal grief that we are obliged to say that among the secular clergy, also, there have been found men so forgetful of their dignity, their duty, and *the canonical prescriptions, as to have dared to abandon the cause of the Church, and to have availed themselves of this unjust law and yielded to the wishes of the Government.*

After having seized the Church property, the Mexican Government passed other decrees, some of which repealed the law, which recalled into Mexico, a religious Order; by another decree this Government bound itself to give every sort of help and support to all those members of the regular communities, of both sexes, who would renounce the religious state which they embraced, and leave their cloisters and withdraw from the obedience due to their superiors. This was not all, for the National Assembly in the midst of invectives and outrages against Our Holy Religion, its sacred Ministers, its Prelates, and even against the Vicar of Jesus Christ on earth, brought forward a new Constitution consisting of a great many articles, of which several openly attacked religion, its divine doctrine, its holy institutions, and its rights. Indeed among other clauses of this New Constitution all privileges of the Ecclesiastical tribunals were abolished; it was decreed that no one should enjoy any emoluments at the cost of the public community, it interdicted any individual from binding himself by any obligation, or promise, or religious vow; and in order, more easily, to corrupt the manners and minds of the people, to propagate that abominable and disastrous pestilence of "indifferentism to religion," and to achieve the destruction of Our holy religion, full and entire liberty was granted to all sects whatever, to publish and carry out openly all sorts of opinions and statements. And as above all, *the clergy of Puebla, and the Vicar-General of that city, earnestly and immediately petitioned the congress of the deputies that at least the article concerning the exercise of all religions should not be sanctioned,* many of the most distinguished men from among the clergy and the laity of Puebla, and even the Vicar-General himself, notwithstanding his great age, were banished; other respectable priests of Mexico were arrested and transported to Vera Cruz, and from thence sent abroad. And in order that the Bishops, who by reason of their pastoral duties could not remain silent in the midst of such persecution raised against the Church, should not be able to make themselves heard, nor be able to communicate their salutary exhortations to the Faithful, the Mexican Government expressly enjoined all the Governors of Provinces to watch carefully and stop by every means the Pastoral letters of the Bishops, so that they should neither be published, communicated, or read in the churches; at the same time the severest penalties were declared against all Ecclesiastics who should disobey this unjust law, they were to be banished from their residences, and sent either abroad or to the city of Mexico itself. Besides this, the same Government of Mexico had already reduced to a state of almost complete extinction the Religious Order of St. Francis of Mexico; the revenues which this community used to expend in works of piety have been turned into the public Treasury,

and the conventual house has been in a great part destroyed and several of the Religious have been thrown into prison. And by order of Government Our Venerable Brother, Clement, Bishop of Mechohacan, has been forcibly expelled from his Diocese, and compelled to reside in the city of Mexico. May it please Heaven that other venerated Prelates, or other Ecclesiastics, or laity may not have to suffer under this storm. From these deplorable facts, which we mention with grief, you will but too clearly see, Venerable Brethren, to what assaults and evils our holy religion has been exposed from the Mexican Government and what outrages have been committed against the Catholic Church, her sacred rites, her Ministers, her Pastors, to *Our Supreme Authority* and Apostolic See. God preserve us from ever ceasing to fulfill Our Apostolic Mission in the face of such troubles and of such an oppression of the Church, of its power, and of its liberty. *Therefore, that all the faithful of that country may know, as also all the Catholic world, that We condemn, as far as in us lies, all that the Government of the Mexican Republic has done* to the prejudice of the Catholic religion, its Ministers, its Pastors, its laws, its rights, and its property, and against the Holy See, *We raise Our Pontifical voice*, with all Apostolic freedom in the midst of your august assembly; *and We condemn, disallow, and declare absolutely null and of no effect, all the decrees of above-mentioned, and all the acts which the civil power in Mexico has done in contempt of the Ecclesiastical authority, and of the Apostolic See*, and with such great injury to religion, to the Prelates, and the Ecclesiastics individually. Moreover, we notify in the gravest manner all those who have taken part in those acts, by their attempts, counsels or orders, *to reflect seriously on the penalties and censures which the Apostolic constitution and the Sacred Canons of the Councils have decreed against the violators and profaners of persons and things consecrated as well as of the liberty and power Ecclesiastic, and against the usurpers of the rights of the Holy See.* At the same time, We cannot refrain from congratulating sincerely, and of praising, as they well deserve, Our Venerable Brethren, the Bishops of that Republic. Fully mindful of the duty imposed on them by the Episcopal charge, they have combatted firmly and faithfully, and with intrepidity, for the cause of the Church, and they may glory in having victoriously suffered all sorts of troubles and tribulations in the defense of our Holy Church. We also render due homage to those men, whether Ecclesiastics or seculars, who, truly animated with the Catholic spirit, and following the illustrious example of their Prelates, have heartily concurred in the same work by all means in their power, notwithstanding the dangers and losses which they thereby suffered. Finally, We accord the greatest praises to the faithful people of the Mexican Republic, who, for the most part, have witnessed with sorrow and indignation so many unjust and iniquitous acts against religion and its Pastors, and who desire nothing so much as to profess the Catholic faith, to obey submissively and lovingly their Bishops, to remain firmly and constantly attached to Us and the Chair of Peter. Therefore, We fervently hope that God, so bountiful in His mercy, will be pleased to look favorably on this portion of His Vineyard, and will deliver it from all the evils which so cruelly afflict it.

ABOUT SPANISH AMERICA.

We are not the less afflicted, Venerable Brethren, at the sight of the great evils which exist in the greater part of those regions of South America, which formerly were under the domain of the kingdom of Spain, and where the Church is oppressed and persecuted in a most grievous manner by the civil power. In those countries the lay power has not hesitated to arrogate to itself the right of presenting Bishops and of exacting from them that they would undertake the administration of the dioceses before having received from this Holy See, Canonical Institution, and Apostolic letters. *In those countries the Bishops are not permitted freely to condemn anti-Catholic writings, nor to promulgate Apostolic letters without the permission of the government.* The liberty of acquiring property is taken away from the Church, the publication of

the indulgencies accorded by the Holy See are impeded; the routine of studies to be followed in the Seminaries is under the control of the civil authority; the lay power has completely abolished or adjudged to the public treasury, the Church tithes, and they have imposed on the Bishops and Ecclesiastics the obligation of swearing to many things contained in the civil constitution, contrary to the rights of the Church. In one of those countries, not only has all this been done against the rights of the Church, but the civil government has even prescribed a new mode of electing the Bishops, which subverts the discipline established by the Church, and it has passed a law which suppresses the rights of the Ecclesiastical Courts, the tithes and the emoluments of the curates. In the same country, the natural right of the Church to acquire property has been completely withdrawn; some of the impediments to marriage, as established by the Church, are not recognized, the indulgencies and concessions granted by the Roman Pontiff are declared null and of no effect, unless they have been asked for by the Government: they have arbitrarily altered the age fixed by the Church for allowing a profession of religious life, both for women and men, and no religious community can, without permission of the Government, admit a person to pronounce the solemn vows. In other parts of South America the lay power has pushed its temerity to the point of controling things of the most sacred and spiritual nature, and which depend entirely on the authority of the Bishops. All these incredible things which in the grief of Our soul, We lay before you rapidly, you will understand, Venerable Brethren, how strongly We condemn and detest; by these means the civil power seeks to attack and trample under foot the Divine Institution of the Church, its holy doctrine, its venerable authority, its discipline, its rights, and its supreme dignity, and the sovereign power of this Holy See. In the midst of such great sufferings, We find, however, consolation in the virtue, the religion, and the admirable piety of the Bishops (of those regions of South America) who, sustained by the Divine Grace, and fulfilling the duties of their charge, have merited for themselves and for their order immortal praises, cease not to resist firmly the efforts of the secular power, by words and by writing, and to defend and claim the rights of the Church so unjustly usurped, confessing courageously their faith without fearing any peril.

OF THINGS IN EUROPE.

You are also not ignorant, Venerable Brethren, how much the sad condition to which Our holy religion is reduced in Switzerland, excites Our solicitude, and you will remember that in the consistorial allocution of the 26th July of last year, We pointed out the numerous evils which, in the country, the civil power had caused to the Church, to its sacred authority, its rights, its goods, its Bishops, and its ministers.

We have the intention, when We shall judge the moment opportune, to treat more fully on this sad subject, since in that country the multiplied and altogether detestable attacks against the Church become every day more numerous and violent. It is, however, a solace and consolation to Our soul to know that in the midst of all these difficulties, the faithful clergy of that country fulfill with zeal (by an immense majority) the duties of their ministry, fighting with all their strength the battles of Our Lord. We cannot, however, restrain the expression of grief which the perverse conduct of a small number of ecclesiastics has caused Us, and which We reprove and condemn, and who, in Ticino particularly, are not ashamed to lend themselves to the criminal proceedings of the lay power, rendering themselves a scandal to all good Catholics, and provoking upon themselves the anger of God. We retain, nevertheless, the hope that they who preside over the government of those countries will at length yield to better counsels, *and will recognise the fact that the true prosperity of the people cannot exist without our divine religion, its salutary doctrine, and without respecting the venerable rights of the Church.* What increases this hope is, that We have learned that the Bishop is about to be recalled from exile. May God grant that Our hopes may not be disappointed!

With the help of God We will never fail in Our duty, and We will not cease to bear all the labor, and to employ all care, and omit no means to protect and defend manfully, according to the duty of Our Apostolic charge, the cause of the Church which God has committed to Us. This is why united with you, Venerable Brethren, raising Our hearts and Our eyes towards the sublime and holy mountain from whence, with confidence, We look for help, We shall not cease neither day or night to implore and supplicate by Our prayers and sighs, God, the Father of all mercies and of all consolation, that, by His Almighty power, He will defend His Holy Church and protect it from all the calamities which afflict it in the countries of which We have spoken, as well as in other countries, and that He will deign, by His heavenly grace, to enlighten and subjugate the minds and souls of the enemies of His Holy Church, by bringing them back from the ways of impiety and perdition into the ways of justice and salvation.

FOREIGN FIELD.

FRANCE.

THE PARIS CHAPEL.

Our friends are aware that the AMERICAN AND FOREIGN CHRISTIAN UNION has, for more than a year past, been engaged, in addition to its ordinary work, in a strenuous endeavor to provide a suitable place of worship at Paris for our fellow-countrymen. We have felt that it was needed, not only for the spiritual good of thousands who every year are more or less exposed to the temptations of that worldliest place of all the world, but also to afford a firmer basis for our own evangelical labors in populous France, and in adjoining countries where French is spoken. It was announced, in a recent number of this Magazine, that the Rev. Dr. Kirk, of Boston, released for the purpose for six months by his nobly-spirited congregation, had sailed for France, under a commission from the CHRISTIAN UNION, to take the necessary steps for providing such a house of prayer as was needed. He is furnished with ample instructions and full power of attorney, to act as occasion may require. He took his leave with a very anxious mind, and deeply burdened with his peculiar responsibility, but with full faith that he and his enterprize were in the holy hand of God. We have been happy to learn of his safe arrival, after a somewhat uncomfortable passage, during which he had some singular tokens of God's favor toward his work.

It becomes our duty to honor the great Hearer and Answerer of prayer, by stating a most remarkable instance of prayer answered on the spot. On the afternoon previous to the embarkation of Dr. Kirk, the Board of Directors, with other Christian friends, met at their house in Chambers-street, for a parting conference with Dr. Kirk, and to commend him and his undertaking to the grace of God. It was "a heavenly place in Christ Jesus." The deepest and tenderest emotions were in full flow, while we conferred together upon the great interests involved, and poured out our desires that God would prepare the way of his servant before him. And now, behold! it appears that on that very day two American gentlemen in Paris effected for us the purchase of the British Embassy Chapel, so called, in

the Rue d'Aguesseau. This they did on their own responsibility, knowing that we were expecting nothing of the kind, but not doubting that we would instantly and joyfully ratify a contract so singularly favorable to our wishes. He must be a stubborn unbeliever, who will deny that here is a striking fulfillment of the promise: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." O, why are we not more instant and earnest in prayer, when it brings such marvelous returns!

This edifice is finely located as respects the vicinage, where most of the Americans in Paris reside. It is a beautiful Gothic structure of stone, built not many years ago, about a hundred feet in length, and about forty-five in breadth, and well fitted up for worship. It is the principal Protestant place of worship in the city. The price contracted for barely covers the original cost of land, building, organ, fixtures, communion-service, and whatever else pertains to the chapel; while the value of property there is so much enhanced, that the property is worth considerably more than the cost. Since the sale to our friends who purchased for us, more than thirty applications have been made for it. The stipulated price is £9,000, or not far from $45,000. One third of this sum is on mortgage at five per cent. Of the remainder, it is expected that $10,000 will be paid by the Americans in Paris, who had previously subscribed about half that sum, with a view to the erection of a building for the same purpose; and $20,000 will need to be remitted from this country. Of this last amount one half is already secured, and we are making great exertions to raise the other half, which must be accomplished at a very early day, or we risk the loss of this admirable opportunity which Providence has so kindly and surprisingly put within our reach.

We hereby appeal most earnestly to our fellow-countrymen to supply—the more promptly and spontaneously the better—the means of meeting this payment. Many have already responded most nobly to our calls. It remains to be seen whether our churches contain as many more like-minded with those.

BELGIUM.

The priestly journals have so often repeated the idle tale, that every proselyte receives a certain sum of money (three hundred *francs*) on joining an evangelical church, as to procure for the story very general belief among the ignorant Papists. The consequence is, that the Protestant ministers receive serious business-letters from parties professing a readiness to sell their consciences for the proposed amount, and making inquiries as to the steps they must take in order to obtain it. The number of nominal Romanists who have no faith, and are ready to sell themselves to the highest bidder, is so great, that, if there were any truth in the priests' tale, all the grand churches and cathedrals of Belgium would not suffice to hold the venal crew. Evangelical churches trade in no such merchandise as this.

At Antwerp, a small but vigorous missionary station, recently begun through the liberality of an American gentleman, was assailed, last January, by a mob, who with great uproar broke into the little place of worship and did considerable damage, breaking the fixtures, tearing up the Bibles, and threatening the minister. The police, however, interfered, and arrested eleven of the

rioters. Since then the worship has been peaceably celebrated, and with such increase of numbers that the place is far too small to accommodate them. Belgium enjoys full religious liberty, in law and in fact, excepting occasional violences fomented by the priests.

GENEVA.

The Evangelical Society of Geneva, a very efficient body, whose efforts are almost wholly bestowed on France, is accomplishing much good, especially by its "School of Theology." Why are there no Americans in that school? Quite a number of our young countrymen may be found studying at the Universities of Germany, where their poor brains, unless saved by miraculous grace, are almost certain to be sodden and coddled in the diluted theology and vaporous metaphysics of the Teutonic school. How much better would it be for them to seek their training at Geneva, in free Switzerland, with lake Leman and the Alps in view, and aided by the teaching of those noble champions of the truth, Merle d'Aubigné, Gaussen, and La Harpe. There, too, they could easily perfect themselves in the modern tongues, spoken all around them.

From a report recently received of the labors of the Geneva Society, we translate a few examples of the work of its colporteurs in France. Says one of these:—"I have visited many persons in the Commune of O——, and especially one Romish family I had visited before. As soon as I entered, the husband, who recognized my voice, for he is unable to see, said to me, 'Since I saw you, I have made some progress, thanks to God! I have always been mindful of the advice you gave me about prayer, and I no longer pray in vain repetitions.' His wife, who at first received me very coolly, listened at last with much pleasure, and made me promise to return often. After an interview of more than two hours, the husband told me, 'Now I understand this salvation by grace, and feel constrained to follow this way, with the help of the Lord.'"

Another colporteur, employed in a mountainous country in the centre of France wrote, not long since:—"If the Lord's laborer wishes for temporal pleasures, he will not find them here. It is the wildest portion of the Department, and the people are savage, and speak a dialect it is very difficult to understand. On Sunday a woman came to get her husband out of our little meeting, and poured the grossest abuse on him and on me. On the evening of the same day, I went into their neighborhood to hold a prayer-meeting. I went into their house, and spoke seriously to her. She told me that in future she would listen to no more of the slanders uttered about me; and added that she would be very thankful if I could give her children a few lessons in reading. I hope that her heart may be touched. That same evening her husband, children, and mother-in-law, came to our prayer-meeting." We are happy to be able to say that the efforts of this good brother are blessed in this country, so retired and so backward, where ignorance and superstition hold under heavy chains the minds of the poor people, so rough and difficult of access. But if there are such regions in France, there are also others, where, on the contrary, an extreme eagerness to hear the glad tidings is manifested, and the most cheering dispositions.

We give some facts, taken from the journal of a young colporteur:—"I have felt the most lively joy at St. C——, for it is delightful to witness the zeal of some of God's children there. They

met at the house of one of the brethren; but for more ample accommodation, they have hired a chamber for the purpose. They taxed themselves to furnish the place; and have put in benches, chairs, and a table. They are now praying for a revival. They have procured a little loan-library, as many of the world's people are desirous of reading our books. When I left St. C., the Lord led me through several villages, where I could not dispose of a Bible or any other book. Near St. Paul, I went up a mountain, where there were several flocks tended by shepherds. A woman came towards me, to whom I spoke of the love of Christ, and read some from the Bible. Her whole soul was affected. She *drank in* the words that fell from my lips. Her husband came up and asked her what she was about. She answered him that I had spoken to her as no one had ever spoken before. I kept on. He received the word with even more avidity than his wife. They made me go home with them, where I had to read to them again. Their son bought a Testament. They begged me to come once more, and they would get their neighbors together, who would buy many of my books. I went away full of joy. In another place I found, in a lonely dwelling, a poor widow with four children. She received the Gospel, and thanked me for visiting her. 'Come and see me often,' she said as I left her, 'I need instruction. We have a little food still. Partake with us. Come, come often.' Never have I found so many souls changed by the truth of God, as in this region. They love to hear the Word of God spoken: they love to read the Holy Evangel; though the priests forbid them to meddle with that *bad book*."

The Report of the Geneva Society requests prayers for one of its colporteurs who is dangerously ill. Completely exhausted, he was consigned to a hospital, where the Sisters of Charity, who knew his occupation, did not look kindly upon him, and left him in want of everything. He succeeded in making his situation known to the evangelist at C., who had him removed, and lavished his kindness upon him. This evangelist writes: "It appears that this poor man had not succeeded in selling any books for several days, which had never happened to him before. Whereupon he accused himself of idleness; and to punish it, he traveled eighteen leagues in one day, with a load of nearly sixty pounds, and all this without allowing himself time to eat. But the next day he was forced to take to his bed; and you may imagine what resistance the malady found in that iron frame of his. A horse, in his situation, would have died twice over. He is sixty-three years old." His sickness is a typhoid fever. He edifies all who are about him. He prays without ceasing. His soul is full of peace.

WALDENSES.

By a communication received from the "Waldensian Table," we learn that Mr. Decombaz, one of the zealous and faithful pastors at Lyons, in France, accompanied by his son, a graduate of the Theological School in Geneva, has visited all the churches in the valleys, preaching in each as they went. Their faithful and energetic labors have produced a good effect, and the whole population has attended the services with the greatest interest.

An itinerant evangelist was employed last year in visiting the more remote and less accessible parts of the valleys, and looking up the poor and scattered sheep, who, by reason of distance and

other causes, do not regularly profit by the ordinary means of grace.

There have been some attempts at evangelization and colportage in the Valley of Pragelas. The results are so far encouraging, that these efforts will be followed up as soon as men and means can be obtained.

At Pignerolo a preparatory work has been performed, which gives grounds for hoping ere long for sure and solid results. It is a very important place. As in the times of doleful memory it was the point whence issued plans and projects for the extermination of the Waldenses, so now it is the centre toward which are turned, in the most natural manner, the movements of such of that people as are constrained to migrate from their narrow valleys.* To inspire confidence, it was necessary to make a permanent lodgment here. The roof has just been placed upon a fair and solid edifice, which will contain a beautiful chapel capable of holding some six hundreds hearers, school-rooms, and quarters for the pastor and school-master.† During the year, a school has been kept open and preaching regularly maintained. The school-children and the attendants at the worship are mostly, but not entirely, Waldenses. In the environs of Pignerolo, many Waldenses, established as farmers, require schools for their children; and many fathers of Romish families are disposed to send their children to those schools. This opportunity will be carefully embraced, as opening a sure way by which an effective testimony may be rendered to the truth as it is in Jesus. Therefore an itinerant evangelist and some school-teachers will be sent to the province of Pignerolo, besides the minister in the city itself.

The station at Turin is not only the oldest, but the one which has thus far afforded the best results. Two ministers here spend all their time and strength. There are three services in their elegant church every Sunday, and regular meetings during the week. The pastors have helpers who, under their directions, hold small meetings, visit at their houses the weak and undecided, find out such as are sick, and ascertain the wants of such as call for aid. In this way the pastors are greatly assisted to a more intelligent discharge of their duty, and to reach many who otherwise would never hear the Word of God. They have also under their care three schools with their teachers; and also an evening-school for adults, conducted by a professor in the college, and numbering a hundred and fifty scholars, mostly Romanists. Some of these begin to read the Bible, and to be interested in the Gospel.

The evangelists at Turin extend their activity into the neighborhood. They have made missionary tours into the provinces of Ivree, Aoste, Bielle, and Novara. The pastor at Turin goes every fifteen days to Chieri, where there are some twenty Waldensian servants, and where some other persons have manifested a desire for evangelical worship. He goes every fifteen days to St. Mauro, where for more than two

* When we first visited Pignerolo, it was a market-day, or great fair. It was thronged with people. We saw hundreds of the Waldenses footing it homeward with their purchases. We then first noticed the slight difference in the frills of their stiff white caps, by which the Protestant women are distinguished from the Papists.—EDS.

† The school-master, or *regent*, is an important character in a Waldensian church. He is parish-clerk; he reads the Scriptures and liturgical responses in public worship, conducts the funeral-services instead of the pastor, besides attending to divers other duties.—EDS.

years the friends of the Gospel have kept up a regular service. A short distance from St. Mauro, on the other bank of the Po, is Settimo, where five or six persons read the Bible. One of these wished for a meeting at his house, and it was attended by a great number of people. A room was then hired; and the evangelist found the room, stairs, and court-yard thronged by about three hundred people, who listened in astonishment for more than an hour to the glad tidings of salvation. When he went again, the priests tried to excite the fanaticism of their people to break up the meeting; but the police intervened with effectual measures of protection.

There is at Turin a central depôt of Bibles, with a system of colporteurs, who have many difficulties to overcome. For a year and a half there has been a Tract Society there, with a fine religious book-store, in one of the best quarters of the city. The sales promise well. A religious newspaper, called the *Buona Novella*, is published there, and has commenced its sixth year.

The religious wants of Asti are such, that an unordained evangelist has been stationed there. He extends his labors as far as Alexandria. In this city there is a garrison of ten thousand men and fifty thousands inhabitants. There is an urgent demand for a minister there. An officer, some sergeants and soldiers, and many citizens, unite in this wish. At the last visit of the evangelist, quite a large apartment was crowded. For the present, the ministers of Turin and Genoa will take turns in visiting Alexandria. At Asti a silent work is going on among the veterans, who have retired to a sort of military asylum. A few of the inhabitants also have begun to love the Bible.

Piea is about three hours distant from Asti. Here, for three years, the friends of the Gospel, now numbering nearly fifty, have met for mutual edification. The evangelist from Asti, describing one of these meetings, says that several men, advanced in life, retired with streaming eyes; and others said: "We could have spent the whole night and all the next day in listening to the Word, without feeling drowsy or hungry." A countryman living between Piea and Asti requested a visit. He, his wife, and some neighbors, read a Bible which was brought home by a soldier returning from the Crimea.

The mission at Genoa has received a new impulse. The difficulties without number or name which had hindered the building of the church, have daunted the timid and the unstable. But all these difficulties are now removed, and the work is to go on without delay. A proper place has at last been secured to receive poor sick Protestants, who have heretofore been cruelly annoyed in the city hospitals by the nuns. The provisory chapel is usually full. There are three services on Sunday, and small meetings in different quarters almost every evening in the week. There are two good schools. The two evangelists are very happy in their work, in which God has given them precious encouragements as well as many trials. One of them has been sick nigh unto death. One who loved him much expressed great joy to see him recovering. "It seems that God would prolong my life, that I may consecrate it more entirely to his service." "But," said his physician, "it is working too hard before, that has caused your sickness." "Work too hard for Christ!" rejoined the sick man; "you talk like a physician, and not like a Christian."

The Faubourg of San Pier d'Arena has an evangelist who holds meetings and keeps school. The laboring class is

benefited by his endeavors, but it is a changing population.

Favale offers nothing in particular, since the defection of the two brothers Cereghino. This double falling away seems to have had one good effect, in leading the other converts to more serious self-examination. Latterly, a few new hearers have attended the meetings conducted by the schoolmaster, who seizes with zeal every opportunity to speak the words of salvation to all that will heed him.

Along the *Western River* of Savona to Nice, there are, in many small towns, souls who are sincerely seeking the Lord. Efforts have been made to procure an itinerating evangelist for this region. At Nice itself, where are many Italian refugees and sailors, the national language is the Italian; though many of the people understand French, which is also understood by most of the numerous strangers who resort thither for health. In the new Waldensian church, which has just been dedicated, two ministers preach regularly, one in French, and the other in Italian. There is a school for boys, and another for girls; and there are several small meetings in different places, as well as colportage in various forms. Much fruit is looked for from this field. The dissemination of the Holy Scriptures in all the Sardinian States, both in Savoy and Piedmont on the continent, and also to some extent in the island of Sardinia, is steadily pursued. The less noise that is made about it, the better it succeeds.

The most exact calculation that can be made at present, shows that at least *twelve hundred* persons have forsaken Romanism and attached themselves to the Evangelical worship; and among these, are *two hundred and sixty* who have become communicants.

From this summary of their operations for the last year, it will be seen that this famous little band, the Waldensian brethren, are actively pursuing their vocation as evangelizers of the Italian peninsula, and are constantly diffusing the leaven of the Gospel. In this good work an active part is also borne by some independent bodies of Italian converts, who are not toiling in vain.

ITALY.

A new paper recently established at Turin, "La Civilta Novella," has for its leading object the discussion of religious questions, with reference to *reformation.*

In the first number, after having spoken of a difference between Christianity and Romanism, it says, "Romanism has come at length to be the antithesis of Christianity, as it is presented in the New Testament, and by the fathers of the primitive church. Things cannot continue in the state in which they now are. The most devout and respectable priests, the most religious persons, all admit that quite too many absurdities have been introduced into Romanism, and that a change is absolutely necessary. Such a change is desired by them, and at the same time dreaded—desired, because they need it; dreaded, because they cannot avoid the presentiment that the disciplinary party may also take away some doctrines of the church." This new paper will advocate a separation of the Church from the State, "*liberty of conscience, of worship, and of speech.*"

Letters from Parma give some details of a curious scene, which transpired last month (December) in that city, in connection with the delivery of a sermon

in the Cathedral by some Neapolitan missionaries. It appears that the Archbishop had given them liberty to preach, and at the evening service they availed themselves of the privilege. Placed in a large chair, dimly lighted on two sides by flickering lamps, clothed in dark robes, which rendered it exceedingly difficult to distinguish them in the obscurity of the edifice, the missionaries addressed to the audience the most violent appeals, and at the same time the most grotesque, pretending to see what was then passing in hell and in purgatory. In proof of this assertion, there appeared to come forth from the place they occupied, a noise of whips, intermingled with diabolical groans, which ought to have convinced the most skeptical. In order to represent the sufferings of purgatory, the monks added to all that noise a frightful clanking of chains and the occasional flashing of blue flames.

Among other subjects, the preacher described the horrible death which awaited those who should die without being perfectly reconciled to the church, and without having received absolution from one of competent authority. As an example, he cited a woman who died some days before in that very city, (Parma,) and who, he said, was then suffering all the pains of the damned for not having received absolution. "Doubtless many persons here do not believe what I say," added the speaker, "but I hope that God will give me the means of proving the truth of my assertion." These words were followed by some moments of silent prayer, during which the assembly, as one would suppose, awaited with anxiety the result. The monk resumed his speech, and cried with a loud voice—"Catherine, Catherine, where art thou?" A voice with an accent of agony replied:—"In hell!" The citizens of Parma found that kind of preaching altogether too exaggerated. Some of the women fainted, but the greater part, having come to pray, expressed themselves in murmurs. They hissed the missionaries, and the Government urged the Archbishop to interfere and forbid the renewal of the scandal, which he did.

It is also stated that while these missionaries were hissed at Parma, in Tuscany they profaned the churches with their pasquinades without opposition. In a town in the province of Pisa they have enacted all sorts of eccentricities, and made fools of the people. In some instances they have gone so far as to take those peasants who absent themselves from church, by the ears, and lead them there in the most brutal manner: they assume the right, also, of interfering in all the domestic affairs of the people.

Gioberti, in his *Reformation of the Catholic Church*, says: "The Catholic priests are going on in the same way as the Greek and Russian. They are becoming inefficient, losing the knowledge of the times and the direction of men and things. Evil comes *from Rome*. Want of life is the worm which consumes modern Catholicism. It is much worse than heresy or schism. These are bad diseases of which a strong body can be healed; but the other is a chronic ill which brings in death."

When Papists in a Papal country speak thus, there is a little hope of change for the better.

ROME.

The present Pope has for many years desired to have an army of his own; and from present appearances his hopes

are in a fair way of being realized. "His Holiness," since he claims to be the head of the church militant, delights himself of late in military pastimes. In this, and other ways, he often rises above the traditional prejudices of his position, and breaks the bondage of etiquette with which the ages have surrounded his pontifical throne. He has lately given new proof of this kind of independence, by mustering himself five battalions of Roman infantry; an event which has not happened in modern times, though it has been common, some ages ago, when martial Popes, like Julius II., wielded with equal vigor the sword and the cross. These five battalions, under the direction of a Swiss colonel, had one morning been through the motions of a mock fight. The soldiers afterwards bivouacked and dined; and when about to resume their arms, they saw the Pope's *avant-courrier* approaching the camp, followed by the train of "His Holiness." In a moment the soldiers appeared in good order, kneeled down, and Pius IX. gave them his blessing, and went on foot among the ranks with his customary train and staff.

Having concluded the inspection, "His Holiness" expressed a wish to see some exercises by the troops. In order to see better, he placed himself before the ranks; and although strongly urged not to occupy such a dangerous position, he refused to retire to the rear. When he returned to his carriage, he expressed his great satisfaction to the officer, and left the soldiers very much gratified with his visit.

Notwithstanding all the efforts of the Pope to gather an army of his own, there is no probability of his being able to convince Napoleon III. that he can govern the Romans without the help of a few thousand French soldiers.

CANADA.

The mission at Grand Ligne, in reporting for the last year, gives the following summary of its doings:—

"The result of our labors, under the blessing of God, may be briefly summed up as follows: During the eleven months elapsed since our last Annual Report, twelve Roman Catholic families have left the Roman Catholic Church to embrace the Word of God as their highest religious authority, and the rule of their life and conduct. Several members of those families have found peace and joy to their souls by a lively faith in the Redeemer, and have become members of the true church of Christ.

"Ten persons have made a public profession of their faith by baptism, and a few others are candidates for the same ordinance. Our colporteurs have found an easy access to a large number of newly well-disposed families. We have had discussions with priests, *viva voce* and through the press, and have been thus enabled to explain once more to thousands of our fellow-countrymen, that our aim is not to destroy religion, but to build it on the model given us by the first apostles of Jesus."

They further state, that with considerable yearly additions to the Protestant ranks, their number has remained nearly the same for the last ten years. This is owing to emigration to the United States and elsewhere. It is said, that "it is pretty well ascertained that about 200,000 French Canadians are now residing in the Union: of these, many are Protestants from our own field of labor, and we should not be far from the truth in saying that one half of those who have become Protestants by our instrumentality have gone to the States, or to the upper part of Canada. In one year alone, not less than fifteen Protestant families have left one section of our missionary ground for the neighboring country. It is natural that those who, by their religious convictions, suffer in their family relations

and in their business, should go where public opinion is in their favor. These Protestants and Christians are not lost to the world: they go to swell the number of those who take the Bible for their rule of conduct."

VALLEY OF THE AMAZON.

DEAR SIR:—In my last letter, I noticed the feasts of the "Crucifixion" and "Santo Benedito," and might multiply them without end; but that would only be a useless waste of your valuable space. I will therefore pass over their "fun and frolic," and give you a few items of the more serious parts of the padres' duties, in managing the people committed to their care, both civilly and ecclesiastically; for in very many of the towns and villages of South America the officiating priest fills several offices; such as sub-prefect, military commander, tax-gatherer, sin-pardoner, etc.—as well as always being the special agent for the "Madre de Dios."

I will only give you a few of these as a specimen of the whole, and will mention them as they occurred, without classifying them. This may make rather a "mixed batch," but may perhaps interest your readers.

[Here comes a paragraph describing a shocking instance of the abuse of the confessional, wherein the guilty parties, a priest and a female penitent, first covered the picture of the Madonna and Child with a cloth, and then turned the pictures of the other saints with their faces to the wall. Alas, for the blended hypocrisy and superstition, which would blush to do in the presence of unconscious pictures what they are not ashamed to do in the sight of that Holy One whose "eyes are in every place beholding the evil and the good!" The necessity of excluding this paragraph from our pages, though it is expressed with the greatest propriety and delicacy, is another instance of the truth of a remark we have often had occasion to make; namely, that Rome's corruption is her preservation. This may seem like a paradox; nevertheless it is true. A *full* exposure of the iniquitous mysteries of the confessional no decent community could endure. And because it cannot be exposed, the confessional and all its concomitants must be tolerated. If we cannot convict a murderer without digging up the corpse of his victim; and if he so poisoned that victim that the corpse cannot be exhumed without spreading abroad a deadly pestilence, we must let the murderer go at large. The moral miasma of the confessional is death to the soul. Let not a breath of it escape to pollute the air!—EDITORS.]

When feasting, frolicking, and confessing will not keep the unruly flock in order, the padre will resort to various kinds of punishment, such as the stocks, the rod, the cat-o'-nine-tails, etc. On one occasion, where the priest, in addition to his numerous other offices, was store-keeper and bar-tender, upon his return from the altar, one day, where he had been saying high mass for the repose of the soul of one of his housekeepers, found that another female *attaché* of his household had pulled the cork out of a demijohn of *aguadiente*, and inhaled "vapor" enough to make her dizzy-headed. Her punishment was a good thrashing with a bunch of rods, when she kissed the hand that laid it on, and walked off to her kitchen duties as though nothing had happened.

In another village where I was staying for a few days, I took up my quarters at the *Governor's* house, who was also the priest, the judge, and the jury. There I witnessed two regular trials before him. One was for theft; the other for getting drunk and having a "free fight." The thieving was in this way: One Indian, who was called off

as a *paddler* with a trader's canoe, had deposited two *varras* of cotton cloth with another Indian for safe-keeping until his return; but before his return his friend had disposed of the cloth: hence the trial. After the Governor had heard the evidence, *pro* and *con*, he decided that the delinquent should receive from the complainant *thirteen stripes* on the bare back with the Governor's four-legged strap—an instrument that represents the *four persons* of the godhead—the *Trinity* and the Immaculate Virgin! Sometimes the individual only offends one, two, or more of the sacred persons. In that case the leg of the strap that may not have been sinned against is pulled up and held in the hand, and the others only are used. In the present instance, however, they were all sinned against, and consequently all used. The whipping was performed in the *court-room*, which was the Governor's parlor. There is a beam placed across the room overhead, from which a rope hangs with a noose on the end, into which the criminal, without any further order, inserted both his hands. The other took the sacred instrument of torture, and very deliberately laid on the specified number of stripes. In justice to the Indian, I must say they were very lightly put on. As soon as the criminal's hands were released from the rope, he walked up to the one that used the "cat," and kissed his hand. Hereupon they both wheeled around, and knelt before the judge and both kissed his left hand. They then got up, and went off together laughing.

The second trial now came on, which was for the drunken row. There were five persons concerned in this. One, however, had not been engaged in the brawl: it took place at his house, and he had made no efforts to prevent it; therefore he was deemed as guilty as the others, and tried accordingly. After a fair, full, and impartial investigation of all the circumstances, without even the plea of "MORAL insanity" being put in, the sentence was that they give each other *twenty* lashes on the back, over their shirts. One poor fellow having no shirt, he was generously offered the loan of one by one of his fellow-sufferers, which he readily accepted. The instrument used on this occasion was a different one from the first, being a twisted raw-hide. I inquired the reason of this, and was informed that the crime was one in which the Diety was not interested: it was only an offense against the Governor and the "lower law." A different rope was also thrown over the beams, and the process gone through with just as the other had been; when they all kissed the Governor's hand and departed, after being informed that each of them must bring in, forthwith, a "*zandia*," (watermelon,) as the cost of court. Thus ended two trials in the town of Chasuta, on the Upper Amazon.

There are numerous convents and nunneries, as well as hospitals for the "Leprosos," on the Amazon—all supported by the supreme government, and generally well filled with inmates. The poor wretched lepers are disgusting objects to look upon. The morals of the people, as well as of the priests, are none of the best, throughout this vast valley. But, notwithstanding this, here is one of the best and most accessible fields for the distribution of the Bible and other good books, as well as for the living teacher, that I know of anywhere. I had not the slightest obstacle thrown in my way while in that region, but found all anxious that the "Christianos de Americana" would come over and help them. They have a very exalted opinion of the wealth, liberality

intelligence, and growing influence of the United States. Shall we disappoint them? or will we go to their help against the mighty, the "man of sin," and the harlot that sitteth upon many waters, arrayed in purple and scarlet color, drunken with the blood of the saints and martyrs of Jesus—even Babylon the great, the mother of harlots and abominations of the earth? Who will respond to their call?

Yours truly, R. N.

HOME FIELD.

ROME EXULTANT.

In view of her conceived position and prospects in the United States, Rome is now exceedingly joyous. This is manifested in private conversations, in pulpit harangues, in newspaper articles, and in various other ways. Whether there is sufficient ground for all that she feels, and does, and anticipates in this regard, must at present be a matter of opinion. That she has a warrant for some portion of it, we must admit, and time will probably show whether she is justified in all of it or not. For the happiness of the future, we must hope that there is some mistake in her reckonings. Indeed, we are sure there is.

But it is a notable fact, whose practical bearings merit careful consideration, that while very many Protestants of different denominations put away from them all anxiety, care, and effort, upon the Roman Catholic question as relates to this country, and are confident that no encroachments have been made by Papists upon the inheritance derived from the Pilgrim Fathers, and that no part of it is in peril; the Papal hierarchy is in ecstasies on account of the foothold they have gained, the rapidity with which the Romish system is spreading itself throughout the republic, and by various modes of operation has succeeded so often in defeating the people, in respect to objects which are characteristically Protestant.

These widely different and diametrically opposite views and feelings naturally lead to different lines of conduct, and consequently we see in extensive Protestant communities—and churches, too, in some places—a cold indifference to the subject; a practical inactivity, if not decided opposition, in relation to evangelical efforts connected with it; while in Papal communities there are observed a sleepless vigilance, self-sacrificing, pains-taking, and persevering labors, to keep possession of every advantage which has been ever gained, and also to secure additional acquisitions.

These opposite lines of conduct must necessarily have their appropriate and natural effects. They do have them. The Papal system is profiting, and the Protestant is suffering by them. The Romish priesthood and press are rallying all their forces and bringing their concentrated energies to bear on their great object, and are making steady advances; while Protestantism is occasionally yielding some of her numbers, and of her long-established usages and cherished objects, to the demands of the enemy.

A few years since, the Papacy was so commingled with the common mass

of Americans, as to attract no special attention in distinction from others. At this date it is comparatively a separate community amongst us, and it holds connection with our citizens at no more points than are necessary to the purposes of the Propaganda, and are necessitated by the force of circumstances. With the progress of time this becomes more and more manifest, particularly in the development of its policy, the tone of expression, and the measures employed for the accomplishment of its purposes.

It would be well if that portion of our citizens who profess to see no cause of solicitude or of action in behalf of evangelical Protestantism, would open their eyes to the things that are passing around them—if they would consider, too, the history of the past, in regard to Romanism, in the countries of Europe or the countries of this continent. It would be better still if, in addition, they would consider the Bible's representations of the character and ultimate destiny of the system. Such a course, we are sure, would overcome their feelings of security and indifference, and bring them into active coöperation with their brethren for the maintenance of evangelical religion in the land, and for the deliverance of those who have fallen under the power of that system (the Papacy) that is seeking its destruction.

But we were speaking of the jubilant feelings of the Papists in relation to the state of things in the United States. In another place in this number, we have recorded their depression, on account of their prospects in Mexico and the countries in South America formerly under the Spanish government; but in our country they regard their cause as decidedly in the ascendant.

As indicative of their views and feelings, we subjoin a few extracts which we clip from an article recently published in the Metropolitan Magazine, Baltimore, and which was reproduced in Archbishop Hughes' organ in this city, the Freeman's Journal, of the 21st of February last. The writer is discussing what he denominates "The Catholic Question in America." He takes a range, of course, suited to the object in view; and to assure his readers of their present improved position, and to bring them into sympathy with himself against citizens who perhaps surround them, he says:—

"We feel that, as Catholics, we have just passed through a persecution in this land of constitutional equality of rights. Summoned before the unconstitutional tribunal of public opinion, our faith, our principles, and our morals, have been made the theme of discussion in places heretofore strangers to such subjects. Thus we have seen on the floors of Congress and other legislative bodies, at the hustings, and in the popular assemblies, the spectacle of religious controversy, and, what is yet more strange, we have seen Protestants entering the lists, with ardor and party zeal, in defense of Catholic faith and morals, against the attacks of their fellow-Protestants. For a time, throughout the length and breadth of the republic, the Catholic Question has been the question of the day. And the Catholic body of the country have, in spite of themselves, been made the object of deep interest and solicitude with the rest of their countrymen. Insult and proscription have been for a time our lot; but the crisis, so far as it was a persecution, has passed—the verdict of the American people has been rendered, and the Church is free."

We have no apology to offer for violence or persecution; but would it not have been better, as more in accordance with the truth and facts in the case, if the writer had reminded his readers that the largest liberty has always been accorded in this country to all religious

denominations, and to Romanists no less than to others—that if they had suffered in any respect, *their aggressions* had had a great deal to do in causing it, and in no instance had the government, or the nation as such, approved of it.

The Romish communion was "free" before, and it is free still. And it is now no more nor no less "free" than it ever has been in our country, and no "verdict" has been rendered by the people in respect to it different from their original principles and views. The statement of the writer we must regard, therefore, as extremely unfortunate, as it is calculated to mislead the ignorant and incautious, and to excite distrust in those who know the facts in the case and understand our national policy and laws.

Concerning the responsibility in regard to the future of the nation, and the esteem to which the very name of their party has suddenly risen, the writer says:

"It seems to us that a fearful responsibility rests upon the present generation of Catholics in this country. The occasion, and the country, present a peculiarly favorable opportunity for the church to make an impression upon the American mind and character; and it now depends upon her children to determine whether the recent persecution shall eventuate in weal or woe. The close observer can but perceive the present favorable turn in our fortunes. It has not only ceased to be esteemed a disgrace in this country to be a Catholic, but in many respects there is a prestige of distinction in the potent name of Catholic, a name which the sects themselves are anxious to share with us. Thus, though the persecution has ceased, the public interest in us which it aroused has not abated, and we are still the objects, not only of interest, but of solicitude in this country."

Self-reliance, and a good opinion of one's position and parts, contribute a good deal to success. The line of talk here exhibited may therefore serve an important purpose in this particular. But we think that several of its disclosures will take the great body of our citizens by surprise. We notice it, however, that they may be apprised of the views entertained by their neighbors of the Papal connection, in relation to their "making an impression upon the American mind and character"—to "the prestige" that has suddenly gathered around "the potent name of Catholic," and to Protestants desiring to enjoy that name.

It is true that some of our citizens, from various considerations, have associated themselves with the Papacy; but there is yet too much general intelligence, too much scriptural knowledge, and too much deference to the divine authority of the Bible, among the people, for them to cherish a desire, as is here represented, for the puerilities, absurdities, and Pagan ceremonies and blasphemies, which are mixed up with and are inseparable from the Romish religion. And we are sure that vastly many more leave the Romish ranks and unite with Protestants, than go from the Protestants to them.

It is true, also, that there is in the nation a deep feeling of solicitude and of interest in behalf of the Papal population. But it is not of the kind intimated in the extract. It is earnestly desired that priestly influence for evil may cease to exert its power over them, and that they may embrace the religion of the Gospel and be saved. It is an interest of evangelical and Christian character.

In regard to the mode of their operation in attaining the end in view, it is added:

"We propose no sudden, spasmodic, or even extraordinary means. The great means

we propose, are the culture and fostering of a purer and healthier tone of Catholic sentiment among Catholics themselves. In the proportion that Catholics become more thoroughly Catholic, will be the success of their efforts in this good cause. Believing, as we do, that the increase and diffusion of the Catholic element in the country are destined yet, with the blessing of God, to save it, we prefer above all other means, those which tend to the increase and diffusion of that element. And to promote this, the work must commence at home; for we confess there is room for improvement there. By first becoming thoroughly Catholic ourselves, we may then think of infusing Catholic sentiments into others."

We have frequently insisted that Romanism in its true form and proportions was not exhibited in this land. Here is a confirmation of our statement. The way seems now prepared, in the view of Romanists, for its fuller development; and if the plan is carried out, and Romanism is illustrated in its true spirit and forms, as seen in Spain and Italy, and other purely Papal lands, it will not be difficult, we think, for our citizens to be persuaded, with us, of its anti-scriptural and ruinous nature, instead of sacred and conservative character. If it must be in the land, then we wish to see it in its true form, and we sincerely rejoice in the prospect (though we can hardly hope for it yet) of being relieved from the exhibition of the *false show* under which it has so long appeared, and by means of which it has done so much in deceiving the unwary and acquired the largest portion of its present attainments.

We close these extracts with the following, which for stupidity, misrepresentation, unblushing impudence, and the inculcation of gross idolatry, must hold a distinguished place among writings of its kind; and we should regard the writer as demented, and consequently irresponsible, if we had not some knowledge of the workings of the Romish system. We have, however, seen something of it before. How false the intimation in the expressions, "the wreck of faith among the sects!" "the development of puritanism into infidelity in New England!" How gross the idolatry in the tribute offered to Mary! How stupid to look to idolatry and blasphemy as a means of public welfare! What salvation Rome would bring to our land! But her subjects are now quite buoyant with hope, and they are laying out their wisdom and strength for the conversion of our nation. Will they succeed? We beg our Protestant readers to examine the position they occupy and the sentiments they inculcate. Let us be up and active, and not weary in well-doing. But read this extract. Here it is:—

"Every Catholic, in these our days, should feel an especial attachment and devotion to that blessed dogma whose definition in our day has occasioned joy in heaven and in earth,—that of the Immaculate Conception of the ever-blessed Virgin Mary, the Mother of God. These are, as we conceive, the glorious characteristics of sincere, zealous, and consistent Catholics. These blessed dogmas we commend now, and for ever, to the special veneration and love of all good Catholics. They can but exert an ameliorating influence on American life, amid the wreck of faith which we observe among the sects. This country must be saved and made happy, free, and great, by the conservative elements of Catholicity, as the only principle that can reconcile authority and liberty, check the unruly passions of the human heart, and preserve in all their rights, and in their distinct and respective spheres of duty and of action, the three great elements of Christian civilization,—the individual, the family, and society. No other moral or intellectual power can remedy the social and religious evils, flowing from the development of

puritanism into infidelity in New-England, no other possesses that immutable principle of unity, and that universal or Catholic spirit of charity and love, that can reconcile the animosities now so unfortunately alienating the members of our national union from each other. Whatever may be his views of dogma, the enlightened statesman can but perceive that in the Catholic Church there resides that principle of order, which is 'heaven's first law;' the principle peculiarly required to check the prevailing evils of the day. But the force, the efficacy, with which these truths will be felt and appreciated in the country, will depend upon the sound, the healthy, the thorough Catholic tone prevailing among Catholics themselves."

A THEME SUGGESTED—AND A CALL FOR AN AUTHOR.

An outline of a book believed to be called for by the state of things in regard to the subject of Romanism in our country, was recently published by the Rev. Dr. C. B. Parsons, of St. Louis, Missouri, in one of the newspapers of the Methodist Church, South. A friend has recently forwarded the articles to us, as they appeared in the paper referred to, with a view to the wider circulation of the proposition, and with the hope that some Romish prelate or priest may see it, and be induced to prepare the work; and if not, that Protestants may see in the theme, and the suggestions associated with it, the nature of the Romish system of religion.

We think a book of the kind proposed, ably written, and not too large, would do good, especially if it should obtain a wide circulation among Romanists. But "who will write it?"

We have not room for the entire articles sent us, but submit them somewhat abridged, retaining the ideas and phraseology of the writer, as far as practicable. The title of the book wanted, Dr. Parsons gives thus, viz:

"PAGANISM RESTORED IN THE NINETEENTH CENTURY: AS EXEMPLIFIED IN THE ACCIDENTS, THE FAITH, AND THE WORSHIP OF THE ROMAN CATHOLIC CHURCH."

He says:—"A work well produced, on the above subject, as regards its literature and its 'putting-up,' and carefully guarded in reference to its facts and details, would so address itself to the public, as an exponent of the present state of things, as to meet a ready and wide circulation. Now, who will prepare it for the press? We especially invite the attention of our Roman Catholic friends to this subject—there is a speculation in it. Such a book from the Papal press, and bearing the 'cross' of some endorsing Bishop, would 'take,' especially if the Pope would add his signature to its recommendation.

"As we have suggested a *title*, we will also set down a *table* of contents for the work; so if any one shall feel disposed to essay the task of writing the book, he may have the benefit of our thoughts on the subject. Let the following be the draft of the work:

"CHAPTER I.—*The basis of Roman Catholic Idolatry, identical with Paganism.*

"1. *The Image.* It is notorious that the celebrated image of St. Peter, in the great Cathedral at Rome, is not the image of the apostle, but of Jupiter, taken from the heathen temple of that venerable god of the Cæsars, and set up in the great church called St. Peter's, as an object of popular religious adoration. Who it was—what Pope or priest—that stole the statue from its original place, and imposed it upon the world as the image of the brave old Galilean fisherman, probably could be obtained for the book from the Pope, or from some of the holy fathers of the church. The history of the transaction would be exceedingly interesting. The heathen god was not destroyed, like his fellows—he was in better luck. It was *his* good fortune to be removed to a higher pedestal, and receive a more elevated homage—to have apostolic baptism conferred upon him, and

be worshiped in a *Christian* church—or one bearing that name.

"2. *The Chair of St. Peter.* This singular relic, from which the Pope receives his *infallibility*, and whence, ex-cathedra, he issues his *bulls*, is concealed in a case-work of brass, to prevent the vulgar eye, it is likely, from looking upon the old fisherman's seat. But when Garibaldi, that noble martyr to liberty, unsheathed the sword of patriotism, and for the time drove his infallible highness into exile, some curious antiquarians had the presumption to unlock the casing and look at the chair. A very elegant and elaborately carved chair, highly ornamented, and inlaid with twelve magnificently wrought tablets, met their view. But alas! the engravings upon the ivory tablets told a tale of imposition equal to that of the stolen statue. It is the imperial chair of the Cæsars, transformed into the humble stool of the old fisherman, and vested with infallibility. Now, how it came there, and who removed it from the capitol, would be an interesting matter for the book to explain—interesting alike to both Roman Catholics and Protestants. Here is the foundation of the system of 'Paganism Restored.'

"CHAPTER II.—*The Bible concealed and ignored, and the Word of God substituted by Mythological Superstitions and Ancient Fables.*

"The necessity that the Roman Catholics should proscribe and banish the Bible, will be clearly perceivable to the author of this book, from the fact that the Word of God proscribes and condemns idolatry. The paganism of Cæsar could not be sustained by the Bible, and was as likely to fall under its condemnation in St. Peter's and the Vatican, as in the Capitol and the Temple of Jupiter. Our author will show conclusively, in this book, that the Romanists are no more to blame for substituting a gospel of their own manufacture to suit their purposes, than the Mohammedans were in doing the same thing substantially to suit theirs. The book will therefore contain a defense of the Papal proclivity for destroying the sacred Scriptures, not upon the basis of justification in truth and righteousness, but upon the basis of the consistency of evil. This, of course, it will be shown, had to be proceeded with very cautiously. The work of making a new gospel, constructed of the odds and ends of fanaticism, founded upon the fables of the fathers, and seasoned with those spicy figments, simony, purgatories, and indulgences, will, of course, occupy a space in this book. It would be the business of the author of 'Paganism Restored' to show, that so far from there being anything strange in this fact that the priests were ignorant of the Bible, it was both consistent and right. What use had the priests for the Bible, if they might not teach its doctrines? It was wise, therefore, for the hierarchy to hide away the Word of God, and keep it from the knowledge of both priests and people. The safety of falsehood demands that truth be kept from sight. Upon this rests the hope of Roman Catholic Paganism. There are two works which we recommend our author to consult in the preparation of this book, especially if he be a Roman Catholic priest—Gideon Ousley's 'Papal Novelties,' and D'Aubigné's great work on the Reformation. These books will be excellent helps to him, in the way of facts and dates.

"This chapter should show, also, the harmony of progress in the uprising of the system from its idolatrous foundation, as set forth in chapter first. This, we have no doubt, will be strictly performed, if some priest or bishop largely experienced in the works and ways of hypocrisy and deceit, and well versed in the philosophy of the institution of Roman Catholic Paganism, will undertake to furnish the work. 'If any man preach any other gospel unto you than that you have received, let him be accursed.' Gal. 1 : 9.

"CHAPTERS III. IV.—*Christ substituted by the Wafer, and the office of the Holy Ghost given to the priesthood—A new Christ—New source of pardon for sin, etc. etc.*

"As another gospel had been prepared, with rules and requirements in agreement with the new-named idolatry; as a matter of course, they must have another Christ, also, made to match. The Christ of the old gospel could not answer the purposes

of the new, as the faith and practice taught by him would be in direct antagonism with this Pagan order of things. The true Christ being dismissed from the system, and the wafer placed in its stead, the atonement, in its true power and merit, was of course lost sight of and rejected. There was no need of it *then*; so with the Bible: it was unceremoniously thrown overboard to make room for another figment of the system—another priestly invention. This will make an interesting feature of the book, to show, as our author will be sure to do, how, in order to deceive the people, and to make the Paganism they reared be received as the true Christianity of the Bible, the *name* of *Christ* was retained only, while the substance of Christ—as if to cast ridicule upon the reality—was reduced to a *wafer*.

"THE HOLY GHOST IGNORED.

"With the statue of Jupiter as an object of worship, a fable-made gospel for the truth of God, and a *crucified wafer* for a Savior, the question would naturally suggest itself—what sort of a Holy Ghost did they need and invent to suit the plan? There might be many reasons rendered by the author of this book why this office of the Holy Ghost was not given to an image also, but was retained by the priesthood among themselves. This was the capital part of the scheme, and was not to be given up. The delicacies of the confessional, for instance, would all be lost upon marble, wax-work, or '*papier-mache*.' In order that *absolution* and its antecedents might be enjoyed, real flesh and blood were necessary—a genuine manhood was required. Auricular confession, ghostly communion in the flesh, and many other figments of the scheme, our author will modestly treat of, being careful not to reveal so *little* of the truth as to leave the mind in ignorance, nor so *much* as to disgust the moral sense.

"CHAPTER V.—*The head of the Image brought forth with shoutings, etc.—The Immaculate Conception—God dethroned—The exaltation of the flesh—The conclusion, etc.*

"The image of the Romanists was incomplete until the final settlement of the dogma of the immaculate conception, and consequent assumption of the Blessed Virgin. The work will show that the adoption of this dogma, which was rejected as foolish by one of the old Œcumenical Councils, has settled the whole matter greatly to the satisfaction of all true idolators. The head has been 'brought forth, with shoutings unto it.' A '*Te Deum*' has been performed, and Mary has been exalted to the throne of the universe as queen of heaven. Jehovah has been dethroned in order to make room for her. In elaborating the identity of the system of monstrosity, our author will find great help in consulting Dr. Wentworth, the celebrated Eastern missionary. The Doctor says of Romanism, in one of his recent communications, as it exists in Asia:

"'This European heathenism flourishes alongside of the Asiatic, which so nearly resembles it in all its forms, that it is hard to tell which is the parent and which is the child. Budhism has all the paraphernalia of the "mother of abominations," even to female musicians, a celibate priesthood, with shaved heads and surplices, monasteries, altars, incense, candles, vigils, prostrations, saints' worship, and so on. That terrible element of power, auricular confession, is absent, and hence the Budhist priesthood has infinitely less influence with the people than the Romish.'

"The peroration of this work might be left to the author's own taste and judgment of propriety.

"Now, having made out the programme of this book with singular sincerity of purpose, the question recurs—'Who will write it?' Neither Brownson nor Bishop Hughes would do, we should think, because the people, it is likely, have not sufficient confidence in them. The Pope might select some one, perhaps, or he might do it himself, which would be better. Whoever *does* undertake the task, however, let it be well done."

LECTURES IN BUFFALO, N. Y.

The Rev. Mr. Leo, who has labored in Buffalo recently, has sent us the following reports, viz:—

"From the first, the ministers and other brethren there interested themselves very much in my work, and by their co-operation I was enabled to commence and prosecute my labors to great advantage.

"The lectures were all delivered in Kremlin Hall, one of the largest public halls in the city; and to the close it continued to be filled by a large and respectable audience of several hundred persons, among whom about *three hundred Romanists attended at each lecture.* These are among the most intelligent and independent of that class in Buffalo. In vain did the priests, with Bishop Timon at their head, attempt to prevent those honest inquiring minds from attending at the discussion of the doctrines of their church: Timon himself was forced to take up the subject, as he did in a Jesuitical lecture entitled '*Mere man has no power to forgive sin.*' But Rev. Doctor Thompson completely exposed the Bishop's sophistry in a most able discourse delivered in his own church before a crowded audience, in the course of which the papal prelate cut but a sorry figure in the hands of the Protestant presbyter. But no wonder. For you must be aware that this Bishop Timon's great talent consists not in preaching or practising the Gospel of Christ, but in cursing folks, and hurling '*the major excommunication*' against even Roman Catholics, who refuse to place their church-property in his hands, according to the express requirement of canon law.

"The attendance, on the part of the Romanists, on my lectures continued to increase to the last. With many of them I conversed often in public and private concerning the doctrinal errors of their church, and the 'better way' revealed in the glorious Gospel of Christ. The German Romanists are far more numerous than the Irish in Buffalo. During the whole course, the utmost decorum and attention prevailed among those present on these occasions.

"I feel encouraged in view of the work already done in Buffalo—in view of its feasibleness everywhere in our land, if we be but sustained while engaged in performing this work. At the conclusion of my work in B. the ministers and other good brethren expressed in public meeting their warm commendation of the Society and its lecturer, in the resolutions which I enclose:"

By a communication printed in the daily papers in Buffalo, it appears that the interest of these lectures deepened to the close of the course, so that the hall was packed at last "to its utmost capacity," not a few of the attendants being Romanists, on whom a very happy impression must have been made.

At the close of the last lecture, the meeting was called to order, and, on motion of Rev. Dr. Chester, Silas Kingsley, Esq. took the chair. Rev. Dr. Thompson offered the following resolutions, which were unanimously and enthusiastically adopted:

"*Resolved*, That the course of lectures on Romanism, closed this evening, by Rev. Mr. Leo, has been to us who have attended upon it, a source of very great entertainment and instruction.

"*Resolved*, That we entirely approve of the manner in which Mr. Leo has conducted his discussions; that we have been charmed with his entire freedom from all controversial bitterness and rancor, and with the perfect fairness which he has observed in stating the positions and treating the arguments of his Romish adversaries.

"*Resolved*, That in our judgment such lectures, so delivered and so enforced by the plain declarations of Holy Scripture, are eminently adapted to impress the mind of Catholics, and greatly to benefit all such of that class of our fellow-citizens as can be induced to attend upon them.

"*Resolved*, That we approve of the course of the American and Foreign Christian Union, in sending out Mr. Leo to deliver those lectures in all our principal towns; that we sympathize with that Society in the great work to which it is devoted, and heartily commend it to the confidence and friendly support of all Protestant Christians.

"On motion, it was resolved that these resolutions be published in the several daily papers of this city."

GERMAN MISSION IN CINCINNATI.

The Rev. Mr. WINNES, who labors among the Germans in Cincinnati, Ohio, and is collecting an interesting congregation there, in a recent report thus writes:

"My first Report this year will give you some account of the past month's labor. I must say, my going over into the new year was a sorrowful and dark one; but thanks be to God, our heavenly Father, that we are led out of those troublesome days. We had a man in our congregation that began to lead a bad life: he had once been intemperate, and he fell back again into his bad habits. We often exhorted him, but to little purpose, and then at last we were constrained to exclude him from our connection; and now we have peace in the congregation again, and I must say it seems as if a new blessing from above is upon us.

"Yesterday we had a blessed day: twice a fine congregation and a large Sabbath-school; also my prayer-meeting and Bible-class, and Thursday evening service are well attended. Though it looked so dark in the beginning of this new year in my mission-field; so hopeful is it now, that I may say I work with great joy in preaching and family visiting, and I feel that new strength is given me to work.

"In my family visits among the Romanists, I have had blessed hours this month. Let me first give you an account of a half-day's labor:

"I made a recalled visit. The first I came to was an old Roman Catholic woman, whom I saw before a few times. She received me very kindly. I spoke with her about her salvation; how she could be saved alone by faith in Christ crucified, and that she must put her hope alone in him. She listened with tears, and said: 'I wish that you could lead all that are in error into this true way. I feel that I can build my hope of salvation on nothing but on Christ. The priests and Pope cannot help me.' I read a chapter, and prayed with her. Her heart seemed deeply affected.

"In the next family I had a conversation with the husband about the new birth, as represented in the third chapter of John. To my question whether he was born again, he did not know what to say. At length he said: 'I go once every year to the priest and confess my sins; is this not enough?' I said to him, 'Do you think you can deceive God by your cold and unfeeling confession to the priest? I fear you never was sorrowful for your sins.' He looked downcast, and I said kindly to him, 'May-be you lead a bad life, swear, and do many bad things.' Then I spoke about the last judgment, and how he expected to appear before God if he were not born again. The tears came in his eyes. I requested him to read the New Testment which I had given to the family before, and went on my way.

"I came to an American house. I found that the woman was before a Protestant, and her parents belonged to the Methodist church, but she had gone over to the Romanists. I asked her how this came. She said, 'My parents died early, and so I was thrown out upon the world without much learning, indeed I learned not to read; and in the place where I worked I had not time at all to go to the church. Once I was sick, and a Roman Catholic girl read prayers to me, and from that time on I went to the Roman Catholic church.' After my conversation, she promised to me to go to the Methodist church again.

"I went to another family—it was Roman Catholic. The woman accepted a New Testament. In the last Roman Catholic family I visited, I found the husband reading in the Bible. It was a most blessed visit. The parents promised to send their children to my Sabbath-school."

"With two old Roman Catholics I had a long conversation. Before I left them, I read a chapter and prayed with them, and gave them a little money because they were poor. The old man wept, and said, 'Never came a man to us as you have done.' I left them under the deepest impressions, and which, I hope, may be for their good. In another family where I was a few times before, the husband welcomed me very kindly. A conversation was soon opened as to how a sinner can be saved. At once

he went and brought out his books. They were a New Testament, that I had given to them before, and another little book published by the Tract Society, and a Roman Catholic prayer-book. I took the prayer-book in my hand and began to read out of it. Therein was written: 'If any one read or say such a little prayer once a day, for a month, then he may have from 100 to 300 days' indulgence.' When I had called his attention to it, he said, 'I see our priests are for not much good, to learn the people such lies.' His wife showed, in the beginning, a strong faith, but at once she said: 'I must tell you my children often speak about you and your Sabbath-school, and they troubled me a good many times that I should tell them where your school is kept. By our removing we lost it.' I told her where our Sabbath-school is now. Then she said, 'Our children shall come again to your Sabbath-school.'

"In another family, I had a very useful conversation with a man. As we were reading the 4th chapter of Galatians, a neighbor-woman came in, who was a hard Romanist. She listened a little, and then suddenly and very angrily cried out, 'You false prophet, (running at the same time to the door,) will you go out?'

"I sat still, and said, Dear woman, you claim to be a Christian: Is that Christ-like? Then her wrath was exceedingly kindled, and she said, 'I will take a stick and strike you.' I felt it was time then to leave. Thanks be to the Lord, that he saved me till now, and I know that not a hair of my head shall be taken from me without his will. So much for my half-day.

"Lately I had a long conversation with two priests. It is the third visit that I made to them in their house. I felt that God was with me. I spoke freely with them about the errors of their church.

"I have this month visited 180 families, distributed two Bibles and nine Testaments among Romanists, and one Bible and two New Testaments in Protestant families. A good many children I have directed to the Sabbath-school.

ANNUAL SERMON.—ANNIVERSARY.

The Annual Sermon before the AMERICAN AND FOREIGN CHRISTIAN UNION, will be delivered in this city by the Rev. Dr. FORSYTH, of Newburgh, on Sabbath evening, the 10th of May next. The services will commence at half-past 7 o'clock. The place of preaching will be published in due time in the various weekly papers.

The Anniversary exercises will take place on Tuesday, the 12th of May next, at 10 o'clock, A. M., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The place of meeting will be announced in due time. The public are invited to attend.

☞ The lady who wrote to us from "Dover," without giving the State, is informed that she can "safely" communicate with us by mail.

BOOK NOTICES.

KATHIE BRANDE. A Fireside History of a Quiet Life. By HOLME LEE, Author of "Thorny Hall," "Gilbert Massenger," "Maude Talbot," etc. etc. etc. New-York: Harper & Brothers, Publishers. Franklin Square. 1857. 12mo. Pp. 339.

The author says of this work: "It is a life-history, not a romance, that I have undertaken to tell: therefore, if any look for wild adventure or marvelous experience, let them close this book, for they will find in it only disappointment." Yet, notwithstanding, the reader who has time and taste for this kind of literature will find the book a pleasant one. Its style is easy and its moral good, whether it be romance or history. Kathie Brande loved, and honored, and did what she could to aid and comfort

her mother—and eventually, as usual in the story told, married happily and ended her course in peace.

THE TRAGEDIES OF EURIPIDES. Literally translated or revised, with Critical and Explanatory Notes, by THEODORE ALOIS BUCKLEY, of Christ Church. New-York: Harper & Brothers. Franklin Square. 1857. 2 vols. 12mo. Pp. 402, 334.

These volumes constitute a part of the "Classical Library," which the Messrs. Harper are engaged in publishing. Like the volumes which have preceded them in the series, they are got up neatly, with good paper, and clear, readable type. Students may derive some benefit from them in discovering the sense of the original, and others, also, who desire it, may (in English) in a short time make themselves familiar with an author of great celebrity, and whose works certainly have much merit, if also some striking defects.

VILLAS AND COTTAGES. A Series of Designs, prepared for execution in the United States. By CALVERT VAUX, Architect. Illustrated by 300 Engravings. New-York: Harper and Brothers, Publishers, Franklin Square. 8vo. Pp. 318.

In our boyhood, we used to marvel wherefore and why the Tenth Commandment began with forbidding the covetously inclined from coveting his neighbor's house. But when we came of age, to "put away childish things," we found that a fine house, which always seems to show a vast amount of promise, is about the most covetable thing in the world. And the worst thing to be alleged against this book, prepared by the friend and business-partner of the loved and lamented Downing, is its tendency to provoke the reader to numerous infractions of the spirit of the closing precept of the decalogue. But let the reader who cannot aspire to erect and inhabit any one of these charming abodes on earth, lift his aspirations far higher, as he may warrantably do, to "some fair mansion in the skies," for which the purchase-money was long since paid in full on Calvary.

ELEMENTS OF PLANE AND SOLID GEOMETRY; TOGETHER WITH THE ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY. By GERARDUS BEEKMAN DOCHARTY, LL. D. New-York: Harper & Brothers. 1857. 12mo. Pp. 189.

Plato tells a pretty story of an educated young man, who was sorely perplexed on the simple question, whether or no there is a God. Reclining on the banks of the Ilyssus, in deep trouble of mind, and unconsciously toying with a flower, he started up in a sudden rapture, on noticing that the flower was fashioned on the plan of a hexagon, and exclaimed, "God geometrizes! God geometrizes!" His doubts were forever dispelled. It is a beautiful science. Here intellect comes into contact with material forms, in a way to demonstrate at once, as well the existence as the difference of mind and matter both. Professor Docharty, in this condensed and practical manual, has given a "mathematical demonstration" of his skill and capacity in his department.

LEARNING ABOUT RIGHT AND WRONG. By JACOB ABBOTT. Illustrated with ninety Engravings. New-York: Harper & Brothers. 1857. Child's quarto. Pp. 192.

The best *illustrations* of this book are not so much the pretty wood-cuts, as the simple narratives, which naturally and easily present to the young reader's mind the distinctions between right and wrong.

HISTORY OF KING RICHARD THE FIRST OF ENGLAND. By JACOB ABBOTT. With Engravings. New-York: Harper & Brothers. 1857. 18mo. Pp. 336.

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This is No. XXVIII. of Harpers' Story-Books. The author has a most prolific brain and flowing pen. The "rising generation" ought ever to get up out of their seats in the presence of this benevolent and instructive teacher.

EXAMPLES FROM THE EIGHTEENTH AND NINETEENTH CENTURIES. By Mrs. L. H. SIGOURNEY. First Series. New-York: Charles Scribner, 337 and 339 Broadway. 1857. 18mo. Pp. 349.

A gallery of portraits, where the intellectual and moral features present a remarkable variety. The excellent lady-artist who has sketched them, has performed what to her was a labor of love.

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